

The Anti-Slavery Bugle.

THE ANTI-SLAVERY BUGLE.

Address to Young Abolitionists.

DEERFIELD, Oct. 25, 1849.

MY DEAR YOUNG FRIENDS:—The cause of suffering humanity by bringing us frequently together, has made me personally known to many of you; and it is probable that my uncouth language and abrupt manner may have made an unfavorable impression on your minds. It was the consciousness of this that caused me to hesitate and falter when I attempted to address you at Berlin. An uneducated, unpolished woman, I cannot present to your notice any of the gems of literature nor any of the flowers of rhetoric; and while so many powerful and cultivated minds are pouring out their treasures before you, it may seem presumptuous in me to obtrude myself upon your notice; but I feel an almost unconquerable desire to address to you a few plain words.

And now, as I am in some sort volunteering as a preacher, perhaps it will be most in accordance with orthodoxy, (pernicious word,) to take a text. But then the ancient text-book has been so commented upon by the 'divinely called' ones, and so often referred to as a warrant of justice, that although I have no doubt I might find there something to answer my purpose, yet I will not at this time allude to it. I will leave the churches to decide for themselves, whether their God sanctions injustice by the book, and go back to that gospel that was gospel long before the book was written, that has been written on every human heart from man's first existence until now, that gospel which this nation—this hypocritical nation—pretended to adopt as her rule of faith and practice, namely, the inalienable rights of man. Well may I say this hypocritical nation, for it is not so, both in regard to civil governments and religious profession? Do the people generally seem to believe, that peace and good will to men, should put an end to war and oppression? or do they really think that life, liberty, and happiness are the birthright of all men? They will tell you that they thus believe, then qualify it with a *but*—and this is their faith; their practice is oppression. Am I severe? Look around you, and well consider the state of things, then ask yourselves if I am unjust.

Of the right to life I need not speak. The fact of existence is the proof of the right to exist.

The right to liberty might require to be enlarged on, were I talking to slaveholders, or their minions; but I am speaking to abolitionists, so shall only say, that you are all conscious that your birthright is liberty; and you cannot have an inherent right that pertains not equally to all mankind. If life and liberty are God-given, the right to happiness follows, of course; or, rather the right to seek happiness.

God does not, cannot delight in seeing his creatures miserable. He has formed them for happiness—has given them this fair world for a possession, and with it every blessing their present nature requires. May I not say that the world abounds with the Deity? Is not nature God? Is not God goodness? And ought not this universal presence of a God to produce happiness? I think it ought—I know that it will, to all who aim after the blessing; but those who are unjust can never be happy, for God and injustice cannot be enjoyed together.

Observe I am not alluding to a fictitious happiness. Some think the blessing is only acquired by amassing vast heaps of wealth; others think it is comprised in worldly honors; some seek it in trifling amusements; others think that splendor and magnificence are the thing itself; literary men say it must be sought by cultivating the intellectual faculties; while the sensualist seeks it in beastly gratification. Have they not all been mistaken? None of these can be productive of pure and unalloyed happiness, unless they are conjoined with a conscience void of offense toward God or man; and when a human heart is thoroughly imbued with this divine love all things become pure to it, for every enjoyment is placed under its wholesome discipline, and no law of God will be violated in the enjoyment of this world's pleasures. Oh! the divine reality of pure love! it comprises all that is Godlike; therefore all that is happy. But how have mankind neglected and cast aside it; and what evil passions now govern the world? Perhaps you here ask, Why has God permitted so much misery in the world? Beware, my young friends! father not man's iniquity upon the Almighty. God never gave a permit to man to destroy his reason by intoxicating drinks, for he created him an intelligent creature; he never could have licensed licentiousness, (even in the Patriarchs and Kings of Israel,) for he created man higher than the brute; he never commanded men to slaughter each other, for all are his children, and all equal in his sight; he never established slavery, for he created man free.

I have taken too wide a range, but I now approach nearer home. Yea! home to American Slavery. American Slavery! that monster, more hateful than the fabled dragon slain by St. George; more horrible than any Daniel or John saw in their—rhapsodies; that deadly Fiend that has blighted and mowed all that is most lovely in creation, even the image of God himself; that vile brute, whom the church has embraced and fondled in her bosom so long that she has grown shameless, and unblushingly lifts up her head and claims for the strumpet a divine origin, to justify herself for the unholy connection; that bulwark, that protects and sustains human oppression the world over—the giant, that frightful evil, do I speak unto you.

Oh! for the eloquence of a Cicero—the lungs of a Stentor, and the strength of an Hercules, that I might denounce the accursed thing that has so long and so cruelly afflicted the world, and call in the aid of its suffering millions to assist in destroying it. But what silly rant is this! Is not truth, Divine truth, stronger than all the demi-gods and orators the world has ever fabled or seen? Need we any other weapons than Love and Truth? These

are the legitimate weapons which God has armed us with; let us use them in sincerity and in victory is certain.

My young friends may gather from what I have said, that I do not think mankind err in seeking for happiness, I only lament that they seek it in forbidden paths; and I believe too, that they have been conducted into those paths by false teachers. Has not the whole process of training, given to the youthful mind, been calculated to lead it astray? Has the beacon-light of Truth been pointed out, as the leading star of man's happiness? I answer, assuredly, no! On the contrary, the youthful hungerings after Truth have been answered by craning the mind with dogmas and sophisms; and if the young recipient presumed to question the wholesome-ness of the food, he has been silenced by threats of everlasting roasting! But have mankind been—are they now—happy? Let the misery and wretchedness, that so abounds in the earth, answer my question. But shall man be wretched to the end of time? The whole machinery of nature; the whispers of omnipotent love; the voice of eternal mercy; the law of God himself, written on the human heart, all reply—NO!—Man may be happy, he must be happy, he shall be happy. But how shall he be redeemed? Even by the simplest means. What more is necessary than that all seek the truth; and having found it, boldly declare it, and make it the governing principle of their lives? And this, my young friends, brings me directly to you.

You have set out in search of Truth; you have caught faint glimmerings of its rays thro' the mist and gloom of bigotry and error, that before obscured its light; as you advance its rays become brighter and more distinct; and your feet which at first trembled, as doubtful whether to advance or not, are now planted firmly in the road of human progression. If you advance, still striving onward, happiness to yourselves and others will be your final reward. If you deviate, or recede, you fall back into the ranks of earth's tyrants, and aid in retarding the day of Man's redemption. Remember then that your duty is not a passive one. It is not enough that you hate injustice; you must war against it. I have somewhere met with a sentence which says, "That no more acceptable worship can be offered to the Deity, than the tears which fall for human suffering." In my opinion the tears are but a vain ablation, without an effort to relieve the suffering. We must act, as well as feel.

My young sisters, let me remind you, that the Anti-Slavery field is peculiarly yours, for custom has long awarded to our sex the administration of the law of Love. For ages has man been using force to accomplish fraud; despising moral power, he cast it aside, and with it every thing that could benefit mankind. The consequence has been, every kind of evil has cursed the world, Rapine and Murder, Slavery and War, Intemperance and every kind of licentiousness, have reigned without control. Woman, fortunately for herself, has been in a great degree excluded from the degrading turmoil. I know it was tyranny excluded her, but the exclusion has had happy consequences, for it has preserved her from entire corruption.

She took up the moral power, man had flung aside, and with it how much has she accomplished? Forbid to use it in the highways of the world, she silently went into the bye-ways, healing the sick, comforting the afflicted; patiently enduring her own wrongs; content to be considered a mere appendage to man; to be esteemed even as nothing; asking only the privilege of being his nurse and his comforter. And yet unknown to him, unknown to herself, she has guided and impelled him. Ah! it was not her craft, (as some basely insinuate,) that did this; it was the principle of love in her heart, and she, a mere machine, was only acting according to this irresistible impulse; and too often has she used her powerful influence to instigate evil, but she erred ignorantly, for truth had not been revealed to her. Oh! that woman had always taken truth for her guide, long since would the world have been regenerated. I am wrong. The world will never be regenerated without the co-operation of both sexes. But I proceed. Long have men marveled, and looked with astonishment at women's power. It seems strange that they did not long ago discover that the mystery of it was only Love! At length the truth has begun to dawn upon their minds, and they are beginning to discover that woman's legitimate sphere is man's also. They are beginning to place themselves by our side—not desiring us to give up our own proper weapon, but asking as brothers, to labor with us in the Anti-Slavery field. And will you, my Sisters, refuse to work in their company? Let it not be said. They have now thrown open to us a wider space. We are no longer confined to holes and corners. They have discovered that woman is a rational being—nay, that some of them can even speak! and they are encouraging her to use her talents for the Slave. Oh! shrink not from the conflict! Cultivate your talents, and consecrate them to humanity. Go boldly forth by the side of your brothers. It is the station God assigned you. Let no false delicacy, no dread of ridicule, deter you from your duty. If your talents are small, give all you have, the greatest can no more; and all you can give belongs to the Slave.

Young Men! allow me a few words with you, and I have done. Encourage your Sisters in this holy work. Stand by them; prompt them; support, and sustain them; you will find them valuable co-laborers; and the sympathy between you and those who have never realized the fact, that the sexes are adapted by nature to assist each other in all things that are for the benefit of mankind. Men and Women have no distinct duties in the field of Moral Action. Too long have women been considered as a class distinct from men. But their happiness is secured by the same means; their duties are equal; their reward the same; their destinies inseparably united; and everything that has a

tendency to degrade the one, inevitably reacts upon the happiness of the other. Let your efforts then be applied to bring forward your Sisters on the same moral platform with yourselves.

And now, my young friends, I say to you all, ONWARD TOGETHER—pleading for the right; denouncing injustice, and using your best efforts to destroy everything that holds the slave in his bonds; always remembering, that not for the American slave alone do you labor, but for a wronged and oppressed world. Let no stump-oratory, or pulpit-cant, mislead your judgment, or cause you to deviate one moment from the direct path of universal justice. Remember, too, that God's intelligent creatures have no conflicting interests; therefore, anything and everything that infringes on the God-given rights of any man, is contrary to God's law, and ought to be rejected—no matter how time-honored, or dear to the heart it may have become, if it is not in accordance with Truth and Justice, it stands in the way of man's redemption, and must be cast out and trampled under foot.

I am afraid I am becoming wearisome, and yet I have left much unsaid that was in my mind. I meant to tell you how anxiously I look to you, who will have the training of the next generation of immortal minds, to establish a better system of moral culture than the world has yet seen, but I must refrain, in the hope that you will be steadfast and diligent; that you will never release your hold on the chain of Truth, that will eventually lead you into everlasting light; and in the further hope, that you may live to see the last slave emancipated.

I subscribe myself yours for Universal Justice, ANN CLARK.

Annual Meeting of the Pennsylvania Anti-Slavery Society.

The Twelfth Annual Meeting of the above-named Society was held at Norristown on the 16th, 16th and 17th of the past month. Wm. Lloyd Garrison, Sydney Howard Gay, and C. L. Remond were present at the meeting, and these, together with Lucretia Mott, Mary Grew, J. M. McKim, C. M. Burleigh, and the host of true and long-tried Abolitionists of Eastern Pennsylvania who took part in the discussions and deliberations, must have rendered the meeting a profitable and interesting one.

The Treasurer's report shows the amount of money received into the Treasury within the past year to have been \$5016.57, which amount has been expended in carrying on Lecturing, Publishing, and other Anti-Slavery operations in Pennsylvania, and in aiding the parent Society.

The Constitution of the Society was so amended as to change its title to that of "The Pennsylvania Anti-Slavery Society." It has heretofore been "The Eastern Pennsylvania A. S. Society."

The following are the Resolutions discussed and adopted by the meeting:

1. Resolved, That the Pennsylvania Anti-Slavery Society having for its sole object,—as its name imports,—the abolition of slavery, has no controversy with any religious sect or political party on any other ground or for any other purpose.

2. Resolved, That this society, in choosing means for the attainment of its object, feels bound to eschew all that are not consistent with a pure morality, and to prefer such as, while being most efficient for their purpose are at the same time adapted to promote the moral growth and highest interests of those who use them.

3. Resolved, That in pursuance of this policy we utterly repudiate all expedients which involve a participation in the politics of a slaveholding government and approve such only, as are of a moral kind and have the sanction of Christianity.

Resolution No. 4, was then taken up discussed by James Martin, Cyrus M. Burleigh, W. L. Garrison, J. J. G. Bias and Harriet Hood of New Garden, Chester Co., and adopted, viz:

4. Resolved, That the American Church, as a body, being in league with the oppressor, is an enemy to the slave, and so far from being worthy to be entrusted with the appropriate work of christianity—giving deliverance to the captive—it has proved itself, by its character and position, to be the most bitter and powerful opponent of those who are seeking to apply the principles of christianity to the horrible system of American slavery.

Resolution No. 5, was advocated by Mary Grew and Lucretia Mott, and passed, viz:

5. Resolved, That we regard the Anti-Slavery Fair of Pennsylvania, as a very important instrumentality in the carrying on our enterprise, both in its moral and financial influences, and that we earnestly recommend it to the members and friends of this Society, trusting that it will receive that attention and substantial aid which it deserves.

6. Resolved, That the history of the late Free Soil Party, during its brief existence, furnishes striking proofs of the utility of political organizations, as instruments for the promotion of moral reforms, and should serve as an effectual warning to abolitionists.

7. Resolved, That inasmuch as the two great political parties of this nation are, from the necessity of the case, and by their own intrinsic character, allies of the slave power, we regard them as hostile to the cause of freedom, as obstacles to the advancement of the anti-slavery enterprise, and believe that in them there is no hope for the slave.

8. Resolved, That from the first hour that the Abolitionist espoused the cause of the slave, they necessarily, as a matter of principle, dissolved their connection with the slaveholder, religiously and politically; and if any of them are still found clinging to churches which give the right-hand of christian fellowship to slaveholders or acting in government partnership with the traffickers of human flesh, it is either because they are yet blind to their whole duty, or seeing it, are guilty of betraying the anti-slavery cause by the compromise of their principles.

9. Resolved, That the shortest and most effectual way to make the Bible abhorrent and contemptible is to insist (as do the great body of the American church and clergy,) that it sanctions the foul system of slavery.

10. Resolved, That whether the Bible sanctions or prohibits the enslavement of any portion of the human race, it still remains a self-evident truth that all men are created

equal, and endowed by their Creator with an inalienable right to liberty.

11. Resolved, That it has ever been the work of the abolitionists of this country, from the beginning, to vindicate the Bible as an anti-slavery volume, in refutation of the declarations and teachings of the American pulpit and church, that both the Old and the New Testament sanction the holding of human beings in slavery.

12. Resolved, That they are the slanderous and malignant enemies of the church of Christ, who maintain that the enslavers of their fellow men are among its members.

13. Resolved, That the excuse of the American church for fellowshiping oppressors, that slavery is a legal or political institution, with which the church is not to interfere, is a sinful perversion of the law of righteousness, and an impious renunciation of the principle that we ought to obey God rather than men.

14. Resolved, That believing our anti-slavery newspapers to be most important auxiliaries to our enterprise, we earnestly recommend their support and circulation; especially that of the Anti-Slavery Standard, which, as the organ of the National Society, has peculiar claims upon our regard.

The question on the following resolution, was, on motion, taken by rising, when the whole meeting unanimously rose to signify their approval of it.

15. Whereas, That unwearied and eloquent advocate of universal emancipation, GEORGE THOMPSON, of England, has expressed in a recent letter to the editor of the Liberator, his intention to visit this country the ensuing year, therefore,

Resolved, That we cordially invite George Thompson to visit this section of country as early as a day after his arrival as may be convenient, proffering him a hearty welcome to our home as one of Humanity's noblest champions.

16. Resolved, That the people of Pennsylvania, in disfranchising 40,000 of her citizens on no other charge of disqualification except that of complexion, and in further compelling these citizens to bear a share in the burdens of a government from whose privileges they are excluded, have been guilty of the basest injustice, and at the same time violated a principle which they hold to be fundamental, that of "no taxation without representation."

17. Resolved, That we recommend the circulation of petitions and the adoption of all other rightful measures to procure such an amendment to the Constitution of the State as shall abolish all political distinctions founded on complexion.

18. Resolved, That it is the duty of the members of this Society to render to the people of color of Pennsylvania every facility in their power, in their efforts to obtain their political rights.

19. Resolved, That the American Colonization Society daringly and impudently arraigns the wisdom and goodness of the Creator, stands self-convinced of being destitute of every principle of justice and humanity, and is engaged in a barbarous and detestable crusade, in proclaiming that the colored population of this country ought not to be admitted to equal rights and privileges, but either held in slavery or expatriated to the coast of Africa, on account of the complexion which God has bestowed upon them.

20. Resolved, That this Society regards the circulation of anti-slavery petitions as a highly important instrumentality for the promotion of our cause, not only as a means of agitating legislative bodies, but by spreading anti-slavery sentiments among the people, and that they therefore earnestly recommend to the friends of the slave throughout the state the immediate adoption of measures for thoroughly canvassing their several neighborhoods with such petitions.

21. Resolved, That we regret exceedingly, and condemn as strongly, the position assumed by Father Mathew toward the anti-slavery cause in this country, inasmuch as he has shown in the most emphatic and unmistakable manner that he either did not mean what he said to his countrymen in the U. States, in 1842, or meaning it, had not the moral strength to act up to his own principles when placed in their circumstances. On which ever horn of the dilemma he can be impaled, he has proved himself unworthy of the confidence, and deserving of the indignant rebuke of the friends of human freedom.

News of the Week.

Foreign Intelligence.

FRANCE.—The French Government has appointed M. Rost Louis to succeed M. Poussin as Minister to this country. The French disavow entirely the conduct of M. Poussin, which led to his dismissal by the U. S. Government, and all difficulty appears to be amicably arranged between the two countries.

ITALY.—The Pope fearing, it is said, assassination should he return to Rome, has concluded to remain at Naples for some time to come.

PRUSSIA.—The news as to the surrender of Comora is fully confirmed. The patriots who held possession of the Fortress succeeded in making favorable terms with Austria. Kossuth's mother, Gorgey's wife, and a number of Hungarian ladies, are still held in close imprisonment by the Austrian authorities.

It is reported that Kossuth is expected soon to set out for the United States.

TURKEY AND RUSSIA.—Much is said about war between these countries. The Sultan refuses to give up Kossuth and his fellow-refugees, and is making preparations for war, if need be, to protect them.

ENGLAND.—The Wittenburg movement has formally intimated to the Prussian Ministry that it will not join the Federal league proposed by Prussia, Hanover and Saxony, and that Hanover has already announced its intention to withdraw from the Confederation.

ENGLAND.—The Journals have nearly ceased to speak of cholera.

The return of the Chancellor of the exchequer shows a large increase of the exports of the country for the last eight months. The exportation of cotton manufactures has increased in the ratio of 23 per cent.

News from Sir John Franklin's Expedition.—A communication from the Lords of Admiralty, under date of October 4, states, hopes are entertained that the news brought by Capt. Parker of the True Love, arrived at Hull from Davis' Straits, Sir John Franklin's ship having been seen by the natives as late as March last, beset by the ice in Prince Regent's Inlet, is not without foundation.

From the same source reports have been received that Sir John Ross's ships are in the South of Prince Regent's Inlet, and that the vessels of both expeditions are safe. This hope

is somewhat strengthened by the telegraph message to the Admiralty, since received, of the Mayor of Hull, where the True Love arrived last March.

A vessel which arrived lately at New London, Ct., from Davis' Straits confirms this account. The Captain and crew were informed by the natives that Sir John Franklin's ships were in Prince Regent's Inlet, embedded in the ice, and that the crews were alive and well.

PENMANSHIP.

MR. T. GIBBONS respectfully informs the Ladies and Gentlemen of this place that he has located himself for a time, and is ready to give instruction in this Science to all those who may favor him with their patronage.

Terms.—A single scholar Eighteen Lessons, \$1.00, Gentlemen and Lady \$1.50; private instructions given on the same terms.

Writing Room, at Mr. Seymour's school-house, on High St., Salem, Nov. 3, 1849.

BOOKS! BOOKS!!

Just received at the Salem Bookstore a new and elegant supply of

Books and Stationery.

Among which are the following:
A. Jackson Davis' Revelations.
Carlyle's French Revolution.
Carlyle's Miscellaneous.
Views of Scott, by J. Bayard Taylor.
Fables for Critics, by J. Russell Lowell.
Vision of Sir Launfal.
Lynch's Dead Sea Expedition.
Longfellow's Poems, new and splendid ed.
Whittier's Poems.
Scott's Poetical Works.
Bryant's Poems.
Bryant's Works, complete.
Shakespeare.
Margaret Smith's Journal, Whittier.
Webster's Large Unabridged Dictionary, n. ed.
Webster's Large and Small do
Webster's Large do
Webster's Large and English do
Mass Landon's Complete Works.
Sears' Poetical Works.
Larive's French and English Dictionary.
Nugent's do do do
Olendorf's Method of Learning German Language do do do French Language.
Esop's Fables, in French.
Recreations, do do
History of Charles XII, in French.
First Lessons, do
French Primer.
Cooper's Virgil.
Anthony's Caesar.
Horace Majora.
Horace Delphina.
Moshien's Ecclesiastical History, 3 vol.
Joseph's Works.
Paley's Natural Theology.
Brewster's Life of Sir I. Newton.
Plutarch's Lives.
Gibbons' Rome.
Pennock's Goldsmith's Greece.
Rollins' Ancient History.
Lyell's Geology.
Voyages Round the World.
Dymond's Essays on Morality.
Milton's Paradise Lost.
Channing's Self-Culture.
Ruland's Universal Gazetteer.
Farnham's Travels in California.
Bucks' Theological Dictionary.
Kerby and Spence's Entomology.
Harris' Dental Surgery.
Bacon's Essays.
Wayland's Political Economy.
Flora's Lexicon.
Language of Flowers.
Mrs. Sigourney's Poems.
Eliza Cook's Poems.
Cook's Poets and Verse.
History of Travels, by Bayard Taylor.
Methodist, Presbyterian & Lutheran Hymns.
Longfellow's Hyperion.
Burns' Poems.
Shelley's Poetical Works.
Bibles, a variety of kinds.
Works of Felicia Hemans.
Spectator.
Mitchell's, Smith's, Morse's, and Goodrich's Geography.
Mitchell's Ancient Geography and Atlas.
Smith's, Brown's, Davis, and Kirkham's Grammar.
Eclectic, Emerson's, Smith's Davis', Chase's Arithmetic.
Renwick's Natural Philosophy.
Olmsted, do do
Comstock's, do do
Cutler's, Comstock's Coates', and Fowler's Physiology.
Silliman's, Comstock's, Renwick's, Porter's, Gale's, and Liebig's Chemistry.
Hitchcock's, Lyell's, and Comstock's Geology.
Comstock's Mineralogy.
Robinson's, Boudoin's, Davies', and Ray's Algebra.
Gummere's, and Davies' Surveying.
Key to Gummere's Surveying.
Legends' Geometry.
Lowry's Trigonometry and Conic Sections.
Bridge's Conic Sections.
Gummere's Astronomy.
Robinson's Rhetoric.
Robinson's Series of School Books.
Cobb's Readers, Spellers, &c.
And a full supply of school books of various other kinds. The Philological Works published by Fowler & Wells, Spurgeon and others.
Also, a large assortment of Gift, Miniature, and fancy books, of all sizes and prices, such as, Flora's Interpreter.
Language of Flowers.
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Sacred Gift.
Gift from a Friend.
Campbell's Poems.
Child's Harrold's Pilgrimage.
Knitting, Knitting and Fancy Work.
Marriage Looking-Glass.
Book of Beauty.
Lady of the Lake.
Lays of the Last Minstrel.
Gift of Love, &c., &c.
Also, a choice selection of cheap Novels, Tales, &c.
Waverley Novels, by Walter Scott.
Jane Eyre.
Concubine, by Geo. Sands.
Countess of Roseldale, do
Corinne, Madame De Staël.
Eugene Aram, Pelham, The Disowned, Last Days of Pompeii, &c., &c., by Sir E. L. Bulwer.
The Works of Eugene Sue, Alexander Dumas, J. P. R. James, Frederica Bremer, Mrs. Gray, Douglas Jerrold, and others.
A full assortment of Juvenile and Toy Books, warranted to suit all tastes.
Anti-Slavery and other Reform Publications, a general assortment, (see another column.)

PHONOGRAPHIC BOOKS.

A large supply, which will be sold at the lowest publishers' wholesale prices to teachers and others who buy to sell again.

A complete assortment of common and fancy stationery.

The above Books, &c., will be sold at the most reasonable prices. Terms cash.

BARNABY & WHITNEY.

Nov. 3, 1849.

ROAD NOTICE!

NOTICE is hereby given that there will be a petition presented to the Commissioners of Cuyahoga county, at their next session, praying for the location of a road running as follows: Commencing at a point where the Franklin Square road terminates, in the old State road known as the New Lisbon and Deerfield road; thence running due west with the section line crowing the East New Garden road, and terminating at a point where the said section line intersects the West New Garden road, commencing at the starting point between the lands of Joseph Coffee and Josiah Canam—thence west between the lands of Chalkley Harris and said Coffee; thence between the lands of Joshua S. Hatcher and said Harris; thence between the lands of Isaac B. Tost and said Isaac Nichols; thence between the lands of said Tost and Isaac Nichols; thence between the lands of Daniel Test and said Nichols, to the point above mentioned. October 26, 1849.

TO PRINTERS.—FOR SALE!

ABOUT 250 lbs. of BOUGEOIS TYPE, that on which the Bugle was formerly printed. A good bargain will be given. Apply by letter or otherwise, to JAMES BARNABY, Salem, Ohio.

JAMES BARNABY,

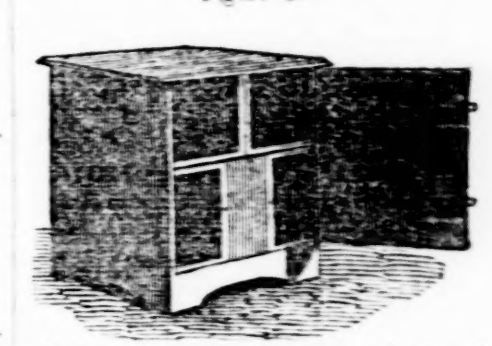
PLAIN & FASHIONABLE TAILOR!

Cutting done to order, and all work Warranted. North side, Main Street, two doors East of the Salem Bookstore.

BUGDALE'S

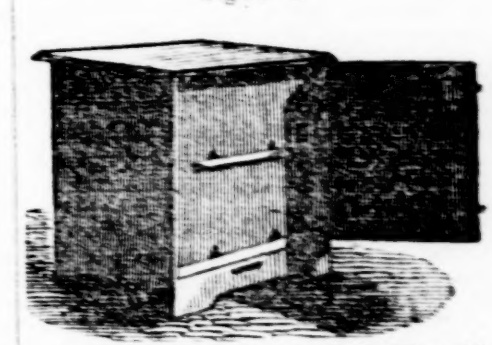
PATENT MOTH-PROOF BEE HIVE.

Figure 1.



EXPLANATION.—FIG. 1, represents the rear of the Hive, with the door swung open, showing four drawers with communications,—the ends of the drawers being glass, inserted in such a way that the bees can see out, and two brass knobs on each drawer, in order to remove them with the key. A door opens between the two small boxes into a moth chamber.

Figure 2.



The above have been admitted, wherever its merits have been fairly examined, or tested, to be superior to any ever before offered to the public. It is a simple and effectual preventative of the ravages of the moth, and affords facilities for dividing the bees, removing the honey and honey-comb, and in short, for preserving the bees in a healthy and prosperous condition, and accomplishing everything expected or desired by bee-keepers, far beyond those of any other or patent hive ever constructed.

Bee-keepers and all those desiring the introduction to the public of the best and most improved hive ever constructed, are earnestly requested to examine the one above described for themselves, and see if it is not all that it claims to be.

The following are a few of the many testimonials which might be given, showing the superiority of this hive.

Gov. Ford's Testimony.

I, the undersigned, having examined the Patent Bee-Hive of Mr. D. Bousall, (J. A. Dagdale's patent,) most cheerfully say, that I consider it the best adapted to the purpose intended, and the most perfect of any thing of the kind which I have ever seen.

Boston, Sept. 25, 1849. SEABURY FORD.

From Prof. Kirtland.

To Daniel Bousall.—It affords me pleasure to state that I have examined a model of Dagdale's Patent Moth-Proof Bee-Hive, and that, in my opinion, it is better adapted to meet all the requisites for a complete Hive, than any which I have been acquainted. I have secured the right to use it, and am determined to test its merits, along-side of Cotton's and two other patents, as well as the old-fashioned hives, all of which I have in use in my apiary.

Cleveland, Sept. 21, 1849. JAMES P. KIRTLAND.

Portage Co. Agricultural Society.

We, the undersigned, a Committee on Manufactured Articles, in Portage county, hereby certify, that we have examined a Bee-Hive of Mr. Daniel Bousall's manufacture, patented by Joseph Dagdale, and do not hesitate to say that it is as good or better than any new in use, and would recommend it to the public.

G. KEEN,
D. L. ROCKWELL,
W. S. KEEN.

Geauga Co. Agricultural Society.

We, the undersigned, a Committee appointed by the Geauga county Agricultural Society, on Manufactured Articles, hereby certify, that we have examined a Bee-Hive of Mr. Daniel Bousall's, (J. A. Dagdale's patent,) and do not hesitate to say that it is the best constructed hive we have ever seen, and we should think it was as near perfect as any bee-hive could be made.

Boston, Sept. 27, 1849. RALEIGH STEVENSON,
W. G. MERRILL.

At the Agricultural Fair in Trembuhl county, Ohio, and also at Syracuse, N. Y., this Hive was declared by the committees authorized to decide, to be superior to all others.

Purchasers of Rights will be furnished with all the necessary directions for constructing and using the Hive.

For individual township or county Rights, apply to Daniel Bousall, Green Tp., Mahoning county, Ohio.—Post-office address, Salem Co. bookstore, Cuyahoga, Ohio.

October, 27, 1849.

THE ANTI-SLAVERY BUGLE.

Poetry.

To the Reformers of England.

BY JOHN G. WHITTELL.

God bless ye, brothers!—In the fight,
Ye're waging now, ye cannot fail,
For better is your sense of right
Than kingcraft's triple mail;
Than tyrant's law or bigot's ban
More mighty is your simplest word;
The free heart of an honest man
Than crozier or the sword.

Go—let your blessed Church rehearse
The lesson it has learned so well;
It moves not with its prayer or curse
The gates of Heaven or Hell.

Let the State scaffold rise again—
Did freedom die when Russell died?
Forget ye how the blood of Vane
From earth's green bosom cried:

The great hearts from your olden time
Are beating with you, full and strong;
All holy memories and sublime
And glorious round ye throng.

The bluff, bold men of Runnymede
Are with ye still in times like these;
The shades of England's mighty dead
Your cloud of witnesses!

The truths ye urge are borne abroad
By every wind and every tide;
The voice of Nature and of God
Speaks out upon your side.

The weapons which your hands have found
Are those which Heaven itself has wrought,
Light, Truth, and Love—your battle-ground
The free, broad field of Thought.

No partial, selfish purpose breaks
The simple beauty of your plan,
Nor lie from throne or altar shakes
Your steady faith in man.

The languid pulse of England starts
And bounds beneath your words of power;
The beating of her million hearts
Is with you at this hour!

And Thou who, with undoubting eye,
Through present cloud and gathering storm
Canst see the span of Freedom's sky
And sunshine soft and warm—

Oh, pure Reformer!—not in vain
Thy generous trust in human kind;
The good which bloodshed could not gain,
Thy peaceful zeal shall find.

Press on!—the triumph shall be won
Of common rights and equal laws,
The glorious dream of Harrington,
And Sidney's Good Old Cause.

Blessing the Cotter and the Crown,
Sweetening worn Labor's bitter cup;
And, plucking not the highest down,
Lifting the lowest up.

Press on!—and we who may not share
The toil or glory of your fight,
May ask, at least, in earnest prayer,
God's blessing on the Right!

From the Anti-Slavery Standard.

To—

BY JAMES RUSSELL LOWELL.

We, too, have autumn when our leaves
Drop loosely through the dampened air,
When all our good seems bound in sheaves,
And we stand reaped and bare.

Our seasons have no fixed returns,
Without our will they come and go,
At noon our sudden summer burns,
Ere sunset all is snow.

But each day brings less summer cheer,
Crimps more our ineffectual spring,
And something earlier every year
Our singing birds take wing.

As less the olden gold abides,
And less the chivalric heart aspires,
With drift-wood beset in past spring-tides
We light our sullen fires.

By the pinched rill's starving beam
We cower and strain our wasted sight
To stitch youth's shroud up, seam by seam,
In the long arctic night.

It was not so, we once were young,
When spring, to womanly summer turning,
Her dewdrops on each grassblade strung
In the red sunrise burning.

We trusted then, aspired, believed
That Earth could be re-made to-morrow—
Ah, why be ever undecieved?
Why give up faith for sorrow?

O, those whose days are yet all spring,
Trust, blighted once, is past retrieving,
Experience, is a dumb, dead thing,
The victory's in believing.

The Butterfly and the Baby's Grave.

A butterfly basked on a baby's grave,
Where a lily had chanced to grow;
Why art thou here with a gaudy dye,
Whilst she of the bright and sparkling eye,
Must sleep in the churchyard low?

Then it lightly soared through the sunny air,
And spoke from its airy track;
I was a worm till I won my wings,
And she whom thou mournest like a scraph
Sings:

Rest Not.

Rest not—inglorious rest
Unnerves the man,
Struggle—'tis God's behest!
Fill up life's little span
With God-like deeds—it is the test—
Test of the high-born soul,
And lo! it ains

The test of history's scroll
Of every honored name—
None but the brave shall win the goal!

Miscellaneous.

From the Liberator.

The subject of the following sketch, which we copy from the *Christian Register*, was a thorough friend of Reform. She had borne her protest against a corrupt Church by separating from it; and in circumstances which would have been to most a great temptation, always identified herself with the most radical and hated of Reformers. There is nothing exaggerated in the beautiful tribute of Mr. Phillips.

MRS. ELIZA GARNAUT.

It is hard to comply with your request for some further notice of the character of Mrs. Garnaut. Those of us who knew her feel it impossible to tell her worth, while the words which to us are tame and halting, will be read by strangers as the usual exaggeration of an obituary. I knew her long and intimately, and though it has been my lot to know many rare and devoted men and women, I can truthfully say, the sight of her daily life has enlarged my idea of the reach of human virtue. I am indebted to her for a new lesson of practical Christianity, and I read now the instances of singular heroism and disinterestedness with animated eyes.

Mrs. Garnaut was the second daughter of John and Ann Jones, and born at Swansea, Wales, on the 8th day of April, 1810. While she was at school near Bath, her parents died, leaving to her care an elder sister, then sinking in consumption, and a brother and three sisters younger than herself. To these she was father, mother, brother and sister, watching over their interests and devoted to their welfare till years separated them to various fortunes. Subsequently she married Richard Garnaut, the son of a French emigrant, a mechanic of great taste and ability. They came immediately to America, and finally settled in Boston, where, not three years after her marriage, she lost her husband and eldest child. Left alone with her infant, in a strange land, without means, and with very few friends, she manifested the same energy and trustfulness, the same putting aside of all regard for her own comfort and profit, which made her last years so efficient and beautiful. After an interval, she connected herself with the Moral Reform Society of Boston, and labored in its cause many years; and when worn out by the varied efforts which her restless benevolence added to the care and confinement of the office she held, became the mother of the Home established in Albany street for the shelter of orphan and destitute children. Exhausted by watching over two infants who had died of the cholera, with no hope of saving them, but with all the tenderness of a mother's love, she fell herself a victim to the disease, on Monday, the 3d of September, aged thirty-nine years.

This is the outline of a long life, crowded into few years, whose every day was filled with more acts of love and service to others, than most of even the devotedly benevolent are able or privileged to do in years.

The Societies with which she was connected were devoted to special objects; not so her heart. Her ceaseless activity made the light of care which were enough for the whole strength and the whole twelve hours of others; and found leisure to seek out and relieve all kinds of distress. Hers was practical doing of good, and no service was too humble for her to perform. Children left in cellars by drunken parents, and brought to her so loathsome and diseased that other benevolent institutions, though rich in municipal bounty, refused to take them in, she received; not to give to domesticity, (she had none) but to wash, tend, cure and yet yet herself. Women and young persons for whom John Augustus could find no shelter elsewhere, he carried without a doubt to her; and in those many cases where a woman's influence and aid are indispensable, Mrs. Garnaut was his adviser and companion. To the forsaken victim of seduction or temptation, she has again and again given up her own room and bed, hoping that, if under her eye, she could strengthen their faltering resolutions, and give them back to reconciled families. Again and again, deceived, she has gone on with loving patience, and been rewarded at last with abundant success. Women ruined by love of drink, and passing almost all their time in the House of Correction, fled to her for refuge from themselves; and lived usefully and virtuously, after struggles and falls which would have tired out any heart and any faith but hers. In hundreds of towns are little ones whom her exertions have saved from utter neglect, or the worse influence of abandoned parents, and provided with homes and instruction. In some girls, for whom she has found one shelter after another, from which morbid suspicions would drive them, always came back to her and rested content while under her roof. The morning after her death, it was pitiful to witness the bitter grief of homeless and friendless persons, gathered by the news, who felt that they had lost both parent and friend. She died with the sight of what all saw were the death-beds of children, from whom so many fled, whose parents she had never seen; and in this, her death was the exact type of a life given, so much of it, to those who from vice or extreme youth could not repay her even with gratitude.

A young woman, she put aside all thoughts of insult, or danger to herself, in reaching any she sought to save. Strong in a good purpose, she entered fearlessly, alone, the most abandoned haunts of vice, ventured on shipboard at night to snatch a victim from certain ruin, and, plain in speech, feared neither station nor wealth in her rebuke. Wherever Mrs. Garnaut was, might be said to be the vanguard of benevolent effort. Was her society devoted to children, still she could not shut her door to want, even in adults. The emigrant who had neither acquaintances nor work, the criminal who needed aid, the fugitive slave, the sick woman, were all sheltered, or visited, or provided for. Many years of devoted labor had made her known to a large circle of friends, less beings, and in every new trouble they fled to her. While engaged in Moral Reform, she did as much for the intemperate, and gave her nights to sick chambers, where, save her unwearied love, none but the physician ever entered. Before the most loathsome disease, in the presence of the most resolute vice, neither her faith nor her love ever faltered. When others thought they had done enough, and gave up, she still persevered, forgiving seventy times seven; and the poor wanderer seemed to feel there was one heart that would never be closed against her, and in every passing hour of virtuous resolution sought her, with full assurance of sympathy and aid, like a child who knows a mother's heart will never cease to hope; and in many cases was her faith sustained. Much doubtless was owing to the fascination of a manner, recognized by every one who came within its influence. It was the fitting expression of a heart overflowing with love for every human being.

Her own means, the little presents to her child, the compensation paid her, were used to enable the institution she controlled to go on; and they were given away as freely as the funds specially committed to her for distribution. She never looked upon anything as her own. Dr. Follen has made a beautiful use of the sculpture of St. Martin sharing his cloak with a beggar. The emigrant, the intemperate woman just reformed, both too poorly clad to get places, the sick girl without friends or means, for whom this loving stranger has taken the shawl from her own shoulders, the shoes from her own feet, could have pointed to a daily practice of the same love.

Her life was cheered with some testimonies of gratitude, and a thousand histories of touching interest lie buried in her grave. She was a child to the last in her undoubting faith, in her entire unconsciousness of her own peculiar traits, and in the joyousness of her spirits. But though a child in her love and her unselfishness, she was profoundly alive to all the great questions of reform and social improvement. Taken early from school, life had been her only education, and with no leisure for books, she had learned through her affections; and here, as our wisest statesman has said, "the heart was the best logician." She saw the right with the unerring intuition of a good heart. Neither sect, class, color or country affected her feelings. In education, social reorganization, anti-slavery, the amelioration of punishments, the advancement of woman, she took a deep and intelligent interest, and felt how slight was the effect of all her toil on evils which grew from false principles. She had good intellectual ability, sound practical sense, rare judgment, sagacity that few could describe, that probed every case, and did, what she did, intelligently.

Bereaved in so many of her relations, separated from her kindred, constantly in the presence of so much sickness and want, she was yet always young, the sunshine of any circle, enjoying life intensely, happy under all circumstances, full of health, her day perpetual gladness, as if the pathway had been as full of heaven as the heart that trod it.

We say of some, and very truly, that theirs is a Christian life; but it is very rare that, as in this case, the traits of any one are so unalloyed as actually to remind us of, to recall, the traits of the great Master. I never knew one so unconsciously penetrated with the thought that she "came not to be ministered unto, but to minister." She literally "cared for nothing"; but like Luther's bird, rested all her interests on the Infinite Love, after which her own life and spirit were so closely copied.

The marked peculiarity of her character was this entire giving up of herself to others, and the beauty of her perfect unconsciousness of it. We see many unselfish, many disinterested, many devoted persons. But neither word, nor all combined, at all describe Mrs. Garnaut. What others do with effort, or, at most, from a sense of duty, in the seemed nature. Yet not the headless generosity of childhood or sentiment, but the harmonious working of nature which existed only to serve others as naturally as a tree grows.

So utterly unconscious was she of this active and unceasing devotedness, that she neither seemed to think herself different from others, or to deem they ought to leave the usual way of the world to be like her.

See that that rare union, great tenderness and great firmness of character. Though her heart beat the sight of woe, yet she sacrificed and alleviated sufferings of the most horrid description with a spirit full of courage and hope.

She died, worn out, doing all her kind heart dictated, and all the wretched needed, but more than one person's strength, or the means placed in her hands, were sufficient for. She felt she had herself still to give, and died in the sacrifice. All this, so feebly described, was the work of one young woman, left in a strange land, without means and without friends. Those who knew her, have the joy of remembering that they did not entertain this angel unawares. Her death practically breaks up the society she served. The Institution, unspeakably useful, will be continued, but the motherly love, the tenderness, the readiness for every toil, the sympathy for all woe, the pre-emptive ability, working wonders with nothing, the heart which made the Home so beautiful to visit, as well as so variously useful, are gone. What she created, what nothing but her unique character sustained, dies with her.

As was said of the good English Bishop, "Surely the life of one like this ought not to be forgotten. I, who saw and heard so much of it, shall, I trust, never recollect it without being better for it. And if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service."

Yours truly, WENDELL PHILLIPS.

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CAUTION TO TRAVELLERS.—Northern people, when travelling through slaveholding States, should be very guarded how they address the negroes, as they not only expose themselves to detention and trouble, but to severe penalties. A case in point happened here on Sunday night last. Two strangers, one from New York and the other a cosmopolitan, employed two darkies to show them the city. Taking them into the bar-room of the Rough & Ready Hotel, the first mentioned indiscreetly asked one of the proprietors in the presence of Mr. Wheeler, the proprietor of the "Rough & Ready," if he would go to New York with him. The negro replied, he would go anywhere with him. The four then left the Hotel together.

The question having been asked with apparent seriousness, Mr. W. informed officer Haley of the conversation, who immediately went in pursuit, and with the assistance of another watchman, overtook and arrested the whole party. They were kept in custody until yesterday morning, when they were arraigned before the Mayor, who discharged them at once on leaving the circumstances of the affair. The Northerners produced letters of recommendation from prominent individuals at the North. If his question had been a serious one, he would not have been asked in the presence of Mr. W.—*Richmond Republican*.

If the question had been a serious one, of course it would not have been asked in the presence of Mr. Wheeler, the sneaking proprietor of the "Rough & Ready." We commend the individual to the patronage Northern doughfaces.—*Boston Republic*.

Decidedly Rich.

One of the parvenu ladies of our village, but would be wonderfully aristocratic in all domestic matters, was visiting a few days since at Mr. G.—'s, (all know the old Major) when, after tea, the following conversation occurred between the Major's excellent old fashioned lady and the "top-not," in consequence of the hired girl occupying a seat at the table.

Mrs. —. Why Mrs. G.—, you do not allow your hired girl to eat with you at the table? It's horrible!

Mrs. G.—. Most certainly I do. You know this has ever been my practice. It was so when you worked for me—don't you recollect?

This was a "cooler" to silk and satin greatness; or, as the boys call it, "Coddish Aristocracy." And after coloring and stammering, she answered in a very low voice, "Y-e-s, I b-e-l-i-e-v-e i-t w-a-s," and "sloped."—*Jackson Patriot*.

AN OCCURRENCE IN A COMMON SCHOOL.—The teacher—a young lady, put the question to her scholars, one morning, "Who made you?" The oldest boy could not tell, neither could any of the scholars, till she questioned the smallest urchin in school. He answered promptly that God made him. The teacher turned to the largest boy said—"are you not ashamed not to know what this little fellow knows?"

"He," replied the "big un!" "Thunder! I should think he might know; 'tain't a fortnight since he was made."

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.
Liberty Bell.
Douglass' Narrative.
Brown's Do.
Brown's Anti-Slavery Harp.
Amey's Memoir.
Slavery Illustrated in its effects upon Woman.

Despotism in America.
Church as it is, the forlorn hope of Slavery.
Brotherhood of Thieves.
Slaveholders Religion.
War in Texas.

Crison's Poems.
Pierpont's Poems.
Phillips' Wheatley's Poems.
Condition of the People of Color.
Legion of Liberty.

Madison Review.
Phillips' Review of Spooner.
X. P. Rogers' Writings.
Moody's History of the Mexican War.
Letters and Speeches of Geo. Thompson.
And various other Anti-Slavery Books and Pamphlets. Also a variety of other Reform publications; such as

Equality of the sexes, By Sarah M. Grimke.
Man's Disposition on the Rights and Condition of Woman.
Auto-biography of H. C. Wright.
James Boyle's letter to Garrison.
Burleigh's Death Penalty.
Pious Frauds, Pillsbury.
Health Tracts.

Water-Cure Manual.
Femina Midwifery.
X. P. Rogers' Writings.
Theodore Parker's Sermons.
Ballou's Non-Resistance.
George S. Burleigh's Poems.
The Young Abolitionists, by J. E. Jones, &c., &c., &c.

Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.
August 31, 1849.

BENJAMIN BOWN.

Wholesale and Retail Grocer, Fruiterer and Confectioner; No. 141, Liberty St., Pitts.

RESPECTFULLY informs his friends and the public generally that he is now receiving and keeps constantly on hand all articles in the above branches of the best quality and at moderate prices.

GROCERIES.

25 Chests Young Hyson Tea,
10 " Gunpowder and Imperial Tea,
30 " Superior Black Tea,
100 Bags Rio Coffee,
25 " Laquira Coffee,
10 " Old Java Coffee,
65 Bbls. New Orleans Molasses,
30 1-2 " New Orleans Molasses,
10 " Sugar House Molasses,

Loaf, Crushed, and Powdered Sugar,
Havana and New Orleans Sugars,
100 Bags Brazil Sugar,
20 Barrels Woolley's Sugars,
200 lbs. Nutmegs,
2 Bales Cloves,
10 Bags Black Pepper,
5 " Pimento,
10 Boxes No. 1 Chocolate,
30 " Assorted Tobaccos,
100,000 " Segars,
25 Dozen Assorted Pickles,
25 " Peppercorns and Catnips,
100 Mats Cinnamon,
10 Boxes Mustard,
200 " Sealed Herrings,

FRUITS AND NUTS.

50 Boxes Oranges,
20 " Lemons,
200 " Raisins,
50 Casks Currants,
50 Drums Figs,
30 Bags Filberts,
175 " Pecans,
100 Doz. L. Syrrups,
10 Cases Liquorice,
Confectionaries manufactured daily, all flavors, shapes, and sizes, packed carefully in 25, 50, 75, and 100 lbs. Boxes and shipped to all parts of the country free of charge.
Pittsburgh, Sept., 1849.

EARLE'S CAST-STEEL HONE & STROP FOR RAZORS AND SURGICAL INSTRUMENTS.
A sure Remedy for all the Diseases to which the Razor is subject.

This article proves to be superior to any now in use, not only for restoring Razors to their original cutting state, but giving it a finer and smoother edge than any other article now in use. I will just say (notwithstanding facts are stubborn things) that within three years past I have met with Razors laid by as useless, supposed to be worn out, others become too soft, others crumbling on the edge, and on applying them to the Hone, restored them to their former cutting state; and I have only to say, if there is a Razor which has become soft from using, or crumbles on the edge, I have not yet met with such in testing more than one thousand of different stamp.

Manufactured by D. Earle, Portage County Ohio.
For sale by Faircliff & Johnson, Salem, O. October 16, 1849.

ELIZA COOK.

JUST PUBLISHED NO. ONE OF THE AMERICAN EDITION OF ELIZA COOK'S JOURNAL.

EDITORIAL ADDRESS.

While venturing this step in the universal march of periodicals, let it be understood that I am not anxious to declare myself a mental Joan of Arc, bearing special mission to save the people in their noble war against ignorance and wrong. I simply prepare a plain feast where the viands will be of my own choosing and some of my own dressing. I hope if what I provide be wholesome and relishing, I shall have a host of friends at my board whose kind words and cheerful encouragement will keep me in a proud and honorable position at the head of the table.

I have been too long known by those whom I address to feel strange in addressing them. My earliest rhymes written with intuitive impulse before I had gained experience or political judgment could dictate their tendency, were accepted and responded to by those whose good word is a "tower of strength." The first active breath of nature that swept over my heartstrings awoke wild but earnest melodies which I dotted down in simple notes.

When I found that others thought the tune worth learning—when I heard my strains hummed about the sacred altars of domestic firesides, and saw old men, bright women and young children, chanting my ballad strains, then was I made to think that my burning desire to pour out my souls measure of music was given me for a purpose. My young bosom throbbed with rapture for my feelings met with responsive echoes from honest and genuine humanity, and the glory of Heaven seemed partially revealed when I discovered that I held power over the affections of earth.

The same spirit which prompted my first attempts will mark my present one. What I have done has found generous support; let me trust that what I may do will still meet the kind hand of help. I have full confidence in my friends, and believe if I offer them the combination of utility and amusement, they will freely take the wares I bring, and not think worse of me for mixing freely with them in the market place of activity and labor.

I am anxious to give my feeble aid to the gigantic struggle for intellectual elevation now going on and fling my energies and will into a cause where my heart will zealously animate my duty.

It is too true that there are dense clouds of ignorance yet to be dissipated—huge mountains of error yet to be removed—but, there is a stirring development in "the mass" which only requires steady and free communion with truth to expand itself into that enlightened and practical wisdom on which ever rests the perfection of social and political civilization; and I believe that all who work in the field of literature with sincere desire to save the many by arousing genuine sympathies and educational tastes, need make little profession of their service, for "the people" have sufficient perception to thoroughly estimate those who are truly "with" and "for" them.

I only ask a trial. I will give the best my judgment can offer the co-operation of healthy and vigorous talent and my own continued efforts.

ELIZA COOK.

This journal will be published weekly and each number will contain 16 royal octavo pages, double columns. It will form two handsome volumes annually.
The price will be 3 cents each number or \$1.50 per annum in advance.
Published at No. 80 Nassau-st., New York;—by Dextor & Boussett, Ann-st., Long & Brothers, Ann-st., Stringer & Townsend, Broadway, and De Witt & Davenport, Tribune Buildings, and to be had of any Bookseller.

Travelling agents wanted—apply at 80 Nassau-st., New York.
Papers throughout the United States may insert this advertisement six times and send in their account for payment with the first paper in which the advertisement appears to the publisher of Eliza Cook's Journal, 80 Nassau-st., N. Y.

October, 1849.

JOHN C. WHINERY,

SURGEON DENTIST!!
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